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A Catechism

on

Catholic Foreign Missions

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Number Two

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FOREWORD

This catechism contains elementary information on Catholic Foreign Missions. It is made up of simple answers to questions put to the compiler upon the occasion of his visits to the various parishes of the Boston Archdiocese in the interest of the Missions.

The purpose of the booklet is to win you, good reader, to the cause that is dearest to the Sacred Heart of Jesus. May He be praised, loved, adored and glorified by every creature!

Experience has taught us that no form of charity appeals to the average Catholic more than this. A knowledge of the lives and labors of the Priests, Brothers and Sisters who have left home and friends, in answer to a call from God, and gone to strange and at times even barbarous regions in search of souls, is all that is required to make you admire the work. Read this catechism through; study the pictures carefully and the Missions will have another friend.

Soon you will find that you are not satisfied with merely admiring this apostolic movement. You will desire to be united with the great army that supports it, you will yearn to do something for it. This means that you are beginning to really love the cause, for love is the blossoming forth of admiration into union and action. When you have reached this state, the Missions will have gained an enthusiastic worker; and this little book will have fulfilled its purpose.

Nihil Obstat

PATRICK J. WATERS, PH. D.
Censor Librorum

Imprimatur

WILLIAM CARDINAL O'CONNELL,
Archbishop of Boston

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CHAPTER I

THE MISSIONARY

What do you mean by a missionary?

A missionary is one specially sent by the Church of God to carry the glad tidings of the Gospel to those who have not yet received them.

How many kinds of missionaries are there?

Two kinds—home and foreign missionaries.

What do you mean by a home missionary?

One who labors to make Christ's teachings known in a Christian country, usually his native land.

What do you mean by a foreign missionary?

One, not a native, who preaches the Gospel in pagan lands, or in foreign lands that are no longer pagan, but have few or no native clergy, like the West Indies and parts of the Philippines, South and Central America.

What are pagan lands?

Countries where the majority of the population does not worship the one, true God.

What part of the world's population is pagan?

Two-thirds, or over one billion souls.

How are these people distributed?

China, 425,000,000; India, 300,000,000; Africa, 200,000,000; Japan (including Corea and Formosa), 70,000,000; other countries, 10,000,000.

Are foreign missionaries always priests?

No; the name is also applied to Brothers and Sisters who, as in Christian countries, help the priests and work under their direction.

Are the majority of foreign missionaries priests?

No. They are divided as follows: 15,000 priests, 5,000 Brothers and 45,000 Sisters.

Are foreign missionaries secular priests or members of religious orders?

There are both secular priests and members of religious orders on the missions, but the latter are much more numerous.

To what nationalities do foreign missionaries belong?

They represent nearly every Christian nation.

What nation has supplied the greatest number of foreign missionaries?

In recent years, France has led in this Apostolic work. She has furnished about sixty per cent of the

foreign missionaries, and has contributed more alms for their support than any other nation. But South and Central America, the Philippines and the West Indies are testimony of the missionary spirit of Spain. Portugal and Italy, too, were once imbued with it.

Does America furnish many foreign missionaries?

Up to the present, her contribution has been very small. But since we now have apostolic schools and seminaries to prepare young people for this life, it is to be hoped our country will do her share.

CHAPTER II.

HIS TRAINING AND LIFE

How long is the period of preparation for a missionary?

It depends upon the amount of education he has upon entering the apostolic school or seminary. As a rule he makes the same course as an aspirant for the priesthood at home.

Must a missionary be as well trained and educated as a priest at home?

Yes. If possible, he should be better equipped, because there are not the same facilities for study and reference on the missions as at home.

Does a missionary know where he will be sent after he is ordained?

In a general way, he knows he will be sent where the order or college to which he belongs has missions, but he does not know to which of these missions his superior will assign him. Usually one's destination is not told him until the eve of his ordination.

Do missionaries ever return to their homes?

Yes, sometimes for reasons of health or to collect alms, but as a rule they do not. There are many missionaries who have been thirty and forty years at their posts without once returning home.

Would it not be better to return more frequently?

Many Superiors answer in the affirmative. They feel that a thorough change, every ten years, would be beneficial, not only physically, but spiritually and mentally, but—"The Laborers are Few"—and most of the poor missionaries must have patience until their final journey to the next world.

Is it true that missionaries do not live long?

No. While the life is hard and offers few material comforts, the average length of a missionary's life

Holy Childhood has rescued 20,000,000 pagan babies.

perhaps no shorter than that of his brother priest a home. In certain mission districts, however, owing t climatic conditions, the death rate is very high.

Why is the life of a missionary considered hard

Because of the many privations, hardships and diff culties of dealing with the natives.

What are some of the privations and hardships

Isolation, separation from one's relatives, friends an country; abandonment of many of the manners an customs of one's native land; trying climate, strang and often repugnant food, new and difficult languages.

What do you mean by difficulties in dealing wit the natives?

The missionary is laboring among pagans whos mentality and moral make-up are totally different fro his own. They do not comprehend what it is to wor purely for love of God. Hence, like Christ Himself th missionary and his motives are often misunderstood; h may even be suspected of exploiting those whom h aims to help, of looking after his own interests, and thu he is sometimes held in contempt. Nor must he loo for gratitude, for it is often lacking. Christ did no always receive it, and the servant is not greater tha the master. In the beginning, all this is discouraging One old missionary actually cried when relating hi own experiences in the early days of his career.

Do missionaries ever become accustomed t these privations?

Yes, with God's help. This is one of the specia graces of their vocation.

Are missionaries really happy?

Yes. Among them are to be found some of th happiest men and women in the world. Every tru missionary can say with St. Paul, "I exceedingly aboun with joy in all our tribulation" (2 Cor. vii. 4).

How can this be possible?

Because Our Lord promised that he who leaves a and follows Him shall receive a hundredfold. He re wards the missionaries with an abundance of the spiri of joy, the second of the Fruits of the Holy Ghost, an with many consolations.

What are some of these consolations?

First of all, the missionary is continually in direc touch with the supernatural. He often sees the effec of baptism immediately and in a tangible way. Th baptism of adult converts and of thousands of childre in danger of death makes all his sacrifices worth while.

Do missionaries baptize many heathens at one time?

Yes, sometimes as many as a hundred.

Do they all persevere in the Faith?

Most of them do. Very few ever go back to paganism.

Do missionaries live like the natives among whom they work?

This depends largely on the people among whom they work. In some countries it is beneficial and practical, for example, China and Japan. In other countries, however, it is just the contrary, as in Africa. There the people have sunk so low and their mode of living is so primitive, that it would be unwise for the missionaries to adopt it. Their aim is rather to gradually lift the natives out of their primitive condition, and this is to be done by raising them slowly to our standard, not by coming down to their level. Moreover, as these countries are either colonies or protectorates of European powers, state officials are to be found everywhere, and for the prestige of the missionary among the natives, his standard should be equal to that of the officials. It is the missionaries' kindness and patience that will attract the natives, not the adoption of the latter's mode of life.

an the missionary live like the natives?

Not very long, without undermining his health. In starting a mission, it is often necessary to occupy a native hut, but this soon causes sickness and sometimes results in the death of the missionary. He can and must eat native food, but it should be supplemented with some European food. What sustains a native is often insufficient for a European. For example, in Uganda, Africa, the staple food is cooked bananas, on which the native thrives. But this is not enough for a European, as he cannot consume and digest the great quantity eaten by a native. With the latter quantity makes up for quality and variety. In Bukeddi, Africa, the staple food is a certain grain which is too coarse for the average European to digest.

oes a missionary ever live alone?

A missionary Sister never lives alone. Two or hree Sisters are always found together even in the very mall stations. Missionary priests outside of the ities usually live alone. As a rule they are not more han one or two days' journey from one another.

lone missionaries meet their neighbors very often?

They try to visit their neighbors about once a month. The Bishops and Superiors advise this, for it is very helpful.

Do missionaries travel much?

Yes, they find it very necessary in caring for thei extensive districts. In many places, it takes most o their time to visit the different stations under thei charge. They are often away from the central statio for months at a time.

Is there much work in the foreign missions fo one who is not strong enough to travel abou from place to place?

Yes. One who is willing to leave home and friend for the missions must not feel that he has no vocatio merely because he is not robust and hardy. Such a on could accomplish a world of good by training nativ priests and catechists, by teaching in a mission schoo or by doing parish work in cities and towns where ther are well established Christian centres, just as in thi country and in Europe.

CHAPTER III

HIS WORK OFTEN REPULSIVE

Do missionaries penetrate into the interior o pagan lands?

Yes, they are to be found living in the midst of wil and savage tribes, far removed from civilization, but i such cases two or three always live together.

Are many missions established among savag tribes?

Yes, a great number.

Where are some of these?

In various sections of Africa, Oceania and the Philip pines.

To what extent are these people savage?

Their moral and civil codes are so low that moralit is scarcely considered among them. Human life, es pecially that of women, is considered of no value and i taken at will. Their religion consists of all kinds o superstitions, and sacrifices are offered even of huma beings. Some of them go so far as to hunt heads while a few eat human flesh. Bishop Bertreux, of th Solomon Islands, tells of a native chief who proudl boasts that he has killed, roasted and eaten six hundre human beings. On account of European rule, howeve these revolting practices are very much on the decreas

Do missionaries ever succeed in converting can nibals?

Yes; and when a chief is converted, all his subject often follow his example.

Are there many missions where lepers are cared for?

Yes, they are particularly numerous in tropical climes, like Africa, India, Southern China, Indo-China, Burma, Japan, British West Indies and the Islands of the Pacific.

How large are these leper asylums?

They have from a hundred to three thousand inmates.

Is not the work of caring for the lepers very repulsive?

Yes, it is the most disagreeable work that the missions offer, but through it souls are saved, and this is sufficient reason for both priests and Sisters to perform the most loathsome tasks.

Do not the missionaries who engage in the work of caring for the lepers receive a special grace from God?

It would seem so, from the fact that there are to be found in this work priests and Sisters who, having been brought up in homes of culture, refinement and even luxury, cheerfully devote their lives to these most abandoned of God's creatures.

Are the lepers grateful for all that is done for them?

Yes, indeed. Their gratitude and the genuine affection with which they regard the missionaries make the task of caring for them almost a pleasant one. Even if they were given a chance to take up some other kind of mission work, most of the priests and Sisters whose lot is cast among the lepers would prefer to remain.

Do missionaries ever contract the disease?

Yes; and when they do, they are excluded from all intercourse with the outside world, and undergo the same slow martyrdom as those for whom they are caring.

Do the missionaries meet everywhere with success?

They do in most countries, but in many districts, success comes only after long years of labor and patient waiting. We must remember that Faith is a gift from God. It depends upon His grace. Hence we must pray constantly for the conversion of the poor heathen.

Enumerate some of the results of mission work?

Hundreds of thousands of baptisms annually, especially of children who die immediately after receiving the Sacrament and go straight to heaven; millions of confessions and communions; inestimable relief to the sick; the spreading of civilization through the mission schools; a true appreciation of the dignity of woman who under paganism is considered not as man's helpmate and equal, but as his slave.

To whom do the missionaries owe these splendid results?

Next to God and His grace they owe them to the friends and benefactors of the missions, who remember the cause in their prayers, communions, Masses and mortifications; and to those who so generously help in a material way. Missionary work cannot be carried on without great pecuniary sacrifices—such is God's dispensation.

To whom are the missionaries to look for their reward?

To God, Who often does not permit them to see the results of their work in this life. But on Judgment Day, when the missionaries are confronted with the countless souls to whom they have applied the fruits of the Redemption, all will be taken into account.

CHAPTER IV

HIS MEANS OF SUPPORT

Do our Catholic missionaries receive salaries?

No, they do not.

Do they receive any support from the people for whom they are working?

They get a little, but they are laboring chiefly among the very poor, who have not even a sufficiency of food and clothing for themselves. Moreover, charity is essentially a Christian virtue, and develops but slowly in an atmosphere of pagan selfishness.

How, then, do the native Christians help the missionaries a little?

Sometimes they give their labor, occasionally they offer small supplies of fruit or vegetables.

Can a missionary live on these offerings?

No; much less can he support catechists, schools, dispensaries, chapels and other necessary works.

Are they not worth winning at any sacrifice?

How, then, are the missionaries supported?

Before the War, the Society for the Propagation of the Faith gave each missionary $10 a month from its general fund. During the War, this allotment was reduced to $8.00, and will probably not be increased for some time to come. Works reaching the children of pagans are partly supported by the Association of the Holy Childhood. The rest is made up, if at all, by special donations.

A. The Society for the Propagation of the Faith.

1. ORGANIZATION.

Give a brief history of the Society for the Propagation of the Faith.

It was established in 1822, by a pious French woman, Pauline Jaricot, in order to assist Bishop Dubourg, of New Orleans, La., and the modest receipts (four thousand dollars) of the first year, were so multiplied that, during 1913, the Society dispersed over a million and a half dollars throughout the pagan world.

How is the Society for the Propagation of the Faith organized?

In each diocese where the Society is established, a Diocesan Director is appointed by the Bishop. By sermons and illustrated lectures, he interests the faithful in mission work and, after his visit to a parish, a Parochial or Local Director is assigned under whose immediate supervision the work is carried on. The latter holds monthly meetings for the collectors, and any others who may wish to attend, and sends the returns to the Diocesan Office.

What is a Diocesan Office?

An office where a Diocesan Director and his assistants labor in the interest of the missions. Here they meet all those who wish to inquire about the work or make offerings, and answer the correspondence. An Exhibition Hall is attached, containing curios from all parts of the mission field.

How does one become affiliated with the Society for the Propagation of the Faith?

The Society for the Propagation of the Faith has three kinds of membership—Ordinary, Special and Perpetual.

What do you mean by an Ordinary Member?

One who makes a monthly offering of five cents and recites daily an Our Father, Hail Mary, and the invocation, "Saint Francis Xavier, pray for us."

'o whom does he pay this monthly offering?

If the Society exists in his parish, he pays his ordinary membership to a Promoter; if there is no branch of the Society in his parish, he sends it to the Diocesan Office.

Vhat do you mean by a Promoter?

One who collects the monthly dues, five cents, from ten Ordinary Members. A year's dues, sixty cents, may be paid at once.

o whom do Promoters make returns?

If the Society is organized in the parish, to the priest in charge; if not, to the Diocesan Director; in case there is no Diocesan Director, to the National Director, in New York (343 Lexington Ave.).

re the members assigned to Promoters?

No, Promoters secure their own members.

'as a Promoter no other duties?

While the collection of dues is the principal duty of a Promoter, yet, from the very name, it is evident that he should try in other ways to arouse an interest in mission work. This is best accomplished by circulating mission literature, especially the Annals of the Society, among his members.

'e Promoters men or women?

Most Promoters are women. But there are many men acting in this capacity. In one Diocese which has 10,000 Promoters, the best, as far as activity in collecting is concerned, is a man. He is over sixty years of age, and collects faithfully from 350 members.

ow does one become a Special Member?

By making an offering of fifty cents a month or six dollars a year, and reciting daily the same prayers that an Ordinary Member recites. A Special Member is entitled to enroll nine others besides himself.

'hat do you mean by a Perpetual Member?

One who contributes in one payment (or installments during the period of one year) the sum of forty dollars, and recites the above prayers.

hat is the advantage of becoming a Perpetual Member?

The principal advantage is that a Perpetual Member shares in the spiritual benefits of the Society from the time the first payment is made as long as there is a priest in the mission field. Another advantage is that he himself makes provision for his soul instead of leaving this important matter to others, who may fail to attend to it.

To whom do Special and Perpetual Membe make their offerings?

They may make them either to the Parochial or the Diocesan Director.

May deceased persons be enrolled?

Certainly, in any of the three classes.

2. SPIRITUAL ADVANTAGES.

What are the spiritual benefits for the membe of this Society?

A share in the conversions, prayers and other goo works of the 65,000 Catholic foreign missionaries in th field; a share in 15,000 Masses offered yearly by mi sionary priests; and a great number of indulgence both plenary and partial.

Is this not a large number of Masses to promis annually?

Yes, but without doubt the actual number exceed 15,000. Each of the 15,000 priests depending upon th Society for his maintenance is obliged to say one Ma annually for the members of the Society, but it is like that he gives them a memento in every Mass he offer Hence, we may suppose with good reason that a members share in over three hundred times 15,00 Masses.

On what days may the plenary indulgences b gained?

May 3, the Feast of the Finding of the Holy Cros (the day on which the Society was established); De cember 3, the Feast of St. Francis Xavier, Patron o the Society; March 25, the Feast of the Annunciation August 15, the Feast of the Assumption; or any da within the Octaves of these Feasts; January 6, th Feast of the Epiphany; September 29, the Feast of St Michael; all Feasts of the Apostles; at the hour o death, by invoking the Sacred Name of Jesus. Th above are the principal days for gaining plenary indul gences.

When may partial indulgences be gained?

An indulgence of seven years and seven quarantine each time a member performs, in aid of the Society any work of devotion or charity; one of 300 days when ever a member recites an Our Father, and Hail Mary together with the invocation, "Saint Francis Xavier pray for us." All indulgences are applicable to the Suffering Souls.

)o Ordinary and Special Members enjoy the same spiritual advantages as Perpetual Members?

Yes, the advantages are the same, the only difference being the length of time during which they are enjoyed.

3. DISTRIBUTION OF FUNDS.

'ow much has the Society distributed to the missions since its foundation?

Eighty-five millions of dollars.

'ow is this distribution made?

The members of the Central Council, at Lyons and Paris, determine from the reports of the Bishops, Vicars Apostolic and Prefects Apostolic how much should be sent to each missionary district and these allowances are remitted semi-annually or annually.

'here is this money sent?

Most of it is sent to pagan lands, such as China, Japan, India, Africa, Oceania, etc.

ow much is sent to the United States?

Very little now, but there is hardly a part of this country which the Society has not assisted. As early as 1829, New York, Philadelphia and Boston received help.

ow much have we actually received from the Society?

Since its establishment, the Society has contributed to the now flourishing dioceses in the United States over seven millions of dollars.

ow much have we given in return?

The United States has given to the Society during this period about four millions of dollars. Of course, our indebtedness is now being rapidly cancelled by the generous contributions coming annually from our country.

hen was the Society introduced into the United States?

It was introduced in 1840, but only since 1898 have special efforts been made to induce Americans to join this noble crusade.

hat do you mean by special efforts?

The opening of Diocesan Offices and the appointment of Diocesan Directors whose duty is to labor in the interest of Foreign Missions.

Which was the first diocese in the United State to establish the Society in this way?

The Archdiocese of Boston, in 1898. New York fo lowed in 1904, Philadelphia in 1913, Albany and S Paul in 1916, and Brooklyn in 1918.

Do all Diocesan Directors give their entire tim to the work of the missions?

No, only those of Boston and Philadelphia.

B. Association of the Holy Childhood.

1. MEMBERSHIP AND SPIRITUAL BENEFITS

What is the Association of the Holy Childhood?

A society similar to that of the Propagation of th Faith, whose membership consists of Catholic childre and whose purpose is to save and educate pagan chi dren.

When and by whom was it founded?

In 1843, about twenty years after the Society for th Propagation of the Faith, by the Rt. Rev. de Forbi Janson, D.D., Bishop of Nancy, France.

How is the Association of the Holy Childhood or ganized?

Since this Society is for children, the teachers of th Parochial and Sunday Schools direct the work. The collect the dues, and in every way possible try to stimu late the children to take an active interest in the wor of the Association. The money thus collected is re mitted monthly to the Diocesan Director.

What is the membership fee in this Association

Ordinary members pay one cent a month, or twelv cents a year.

Are there other kinds of members?

Yes, Perpetual Members, as in the Propagation o the Faith Society.

How much does a Perpetual Member contribute

Twenty dollars once.

Are there any special prayers to be said?

If the child enrolled is old enough, he or she shoul say one Hail Mary and the invocation, "Holy Virgi Mary, pray for us and for the poor pagan children."

What are the spiritual benefits to be gained fron membership in this Association?

In general, the same as those of the Propagation of th Faith Society—a share in the good works and prayer

A Missionary in South Africa and his Congregation.

of all the missionaries aided by the Association; share in the Masses offered by missionary priests; an many indulgences.

When may these indulgences be gained?

Plenary indulgences may be gained on the feasts o the Patron Saints of the Association—the Presentatio of Mary, the feasts of St. Joseph, the Holy Angels, S Francis Xavier and St. Vincent de Paul. There ar also many partial indulgences.

What are the conditions for gaining these Plen ary Indulgences?

For adult members (those who are also members o the Propagation of the Faith) the usual conditions o confession, communion and prayers for the Hol Father's intentions; children who have not made thei First Communion need only pray for the Holy Father' intentions.

2. RESCUING HEATHEN CHILDREN.

Is there any other way of helping the mission through this Association besides the paymen of membership dues?

A most popular way is to contribute five dollars to "buy" a heathen child, the donor having the privilege of choosing the name given the child in baptism.

Why are pagan children so much in need of help?

In many mission countries, the parents are so poor that they have no means of supporting their offspring. Moreover, there is often an evident want of affection on the part of pagan parents for their children. St. Paul says that it is due to the pagan religion. True, unselfish love is to be found only in the Christian religion.

What becomes of these children?

The parents either abandon or destroy them.

How do they destroy them?

The usual way is by drowning, but many infants are smothered.

Is this horrible treatment confined to any particular country, and any special class of children?

Yes, it is confined almost entirely to China, and the objects of this cruelty are either girl babies or crippled, diseased and weak boy babies.

Why do they get rid of girl babies?

This is a long story; many reasons are given, the strongest of which are the following:—

1—A girl is a poor investment. When she grows up, she will never earn much. If she marries, she leaves the paternal roof, while the married son stays in the old home and together with his young wife, who becomes the slave of his parents, works for the latter.

2—Ancestral worship is practised in China and the boys only can participate in it. It is they who offer incense to the ancestral tablets and pray before them. The Chinese parents believe that future happiness consists in leaving behind them a large number of boys to do them honor.

How do missionaries save these infants?

The Sisters receive them into the orphanages, baptize them and, if the little ones live, bring them up as Christians in their various institutions.

About how many of these institutions are supported by the Holy Childhood?

Orphanages, 1,500; schools, 12,000; workshops, 5,000.

How many children are thus saved and educated annually?

About 600,000.

How many little ones has the Association sent directly to Heaven?

Twenty million. One Sister in China with the aid of her assistants baptized 3,000 dying infants during 1913.

Are the missionaries always able to accept the infants offered them?

No, they very often have to refuse them, because they have not the means to support them.

What becomes of the waifs who are admitted into the orphanages?

About ninety per cent die from previous lack of care, exposure, etc. The ten per cent that live are well instructed in the Faith, taught to be self-supporting, and when they become of age, are married to Christians.

What becomes of the blind and deformed?

They are kept by the Sisters, who provide for their support during their entire lifetime.

Have the orphanages many inmates?

Yes, some contain over a thousand children.

How are the very young infants cared for?

Nurses take charge of the youngest infants at their ov homes and report monthly to the Sisters, from whc they receive six dollars a year for their services.

How much does it cost to support a child at orphanage?

A few cents a day, just enough to pay for a sm portion of rice.

Do the missionaries incur other expenses in ca ing for orphans?

Yes, they have to clothe and educate them un they are old enough to care for themselves.

How much will support an orphan baby for a yea

Five dollars a year will feed an orphan baby and fi dollars more will clothe and care for it.

Have The Society for the Propagation of the Fai and the Association of the Holy Childhood a official organs?

Yes. Each prints a very interesting bi-montl magazine called the "Annals."

C. Appeals and Gifts.

Besides the Propagation of the Faith and the Ho Childhood, are there any other means of su port for the missionaries?

Catholic newspapers and magazines make appeals their behalf; some receive aid from relatives a friends; occasionally, a missionary returns to Chr tian countries in order to collect funds for his spec district.

Is the majority of missionaries helped by su means?

No. Naturally, only those who can make eloque appeals, or have generous friends, receive assistan through these methods.

What advantage over these methods has th used by the Propagation of the Faith and t Holy Childhood?

The general funds of these Societies are evenly d tributed among all Catholic Foreign Missionaries, w depend upon them absolutely to keep body and so together. It must be remembered, however, that the funds merely keep the missionaries alive; while spec donations make it possible for them to do the work.

Is it not better to help the cause through these two organizations?

Yes, this is the best way to aid the missionaries.

But when one sends money through these Societies, has he the right to determine where it shall go and how it shall be used?

If the money represents membership of any kind, no; if it is a gift, the donor may specify the purpose and the recipient.

Of what do gifts to the Society for the Propagation of the Faith and the Holy Childhood consist?

Donations of money for the erection of chapels, hospitals, orphanages, etc., for the education of seminarians or for the support of teachers, catechists and baptizers, for the purchase of sacred vessels and vestments—in fact, to provide anything that will be useful to the missionaries.

How much does a mission chapel cost?

From $500 to $2,000. There are a great many of these chapels in the mission field erected by benefactors in memory of departed relatives and friends. As a rule, the chapel is dedicated to the patron saint of the donor; he receives a picture of the building when completed and a letter of grateful acknowledgment from the missionary in charge, with the assurance of his prayers and those of his flock.

What would it cost to establish an entire mission station—chapel, rectory, school and convent?

It would be possible to erect a station for $5,000, and God alone can measure the merit attained by one making such a generous offering as this.

What class of people contribute most to the mission cause?

The poor. The wealthy give very little; those in moderate circumstances are generous; but the bulk of the contributions to both Societies comes from poor men, women and children, who appreciate the Faith so much that they are willing to make incredible sacrifices in order to share it with others.

Mention some of these sacrifices.

Some deny themselves delicacies at table, clothes, amusements, vacations, etc.; others walk to and from their work in order to save carfare; many, after a hard day's work, visit friends and acquaintances to collect their monthly offerings for membership; not a few contribute a certain per cent of their wages.

What is the greatest stimulus to mission work in Catholic communities?

Undoubtedly, the practical sympathy of bishops and priests in Christian countries determines the success or failure of the mission aid organizations, for the faithful need but to be told of conditions in the mission field in order to give of their time and money to help the cause.

When these Societies are established in a parish, do all the parishioners join them?

No, but if the matter is kept constantly before them a large percentage of the faithful will become members as experience has proved.

Do these Societies interfere with the parochial needs?

On the contrary, they bring God's blessing upon a parish and stimulate a spirit of sacrifice and generosity. Those who contribute to foreign missions are rarely found wanting in their support of the various parochial activities.

CHAPTER V

MISSION SCHOOLS

Are the orphans and rescued waifs the only children cared for by the missionaries?

No, there are over 12,000 schools, in which a vast army of boys and girls are taught just as they are in Christian countries.

Are they boarding or day schools?

They are both boarding and day schools, and they are the chief means of spreading the influence of the missionary among the pagans.

Are the children in these schools Christians or do pagan boys and girls also attend?

The pupils are both Christian and pagan; in fact, in many districts the pagan children are in the majority.

Would it not seem better to confine the Mission Schools to Catholic pupils?

On the contrary, it is deemed wiser to include both Catholics and pagans, for many converts are made in this way; in fact, in some cases large numbers, even all the pagan scholars are brought into the Church. In case they remain pagans, they have learned to set aside prejudice, and in later life will refute the unfounded calumnies heaped upon the Church and its ministers by unscrupulous non-Catholic missionaries. These gradu-

Who would refuse this Missionary Sister a little help to save such souls?

ates of Catholic Mission Schools usually prove faithfu friends of the missions, and, as many of them occup important government positions, they are valuabl helpers and protectors of our priests and Sisters.

What is taught in these schools?

Most of them follow a course of studies on a plan with our elementary schools. There are a large num ber of high schools, and in some Dioceses there ar first-class, well-equipped colleges: *e.g.*, in the Bombay Mission, India, the Jesuit College has 3,000 students In Mazagon, near Bombay, the Society of Jesus ha a high school with 500 students.

This must be a great financial drain upon the Mission.

It is, indeed, but it is a necessary expense to cop with the Protestant Missions which have almost limit less means at their disposal.

Have the Protestants more institutions of learning than we have?

Yes, and this is a source of great worry to our Mis sionary Bishops and priests.

Are the Protestant schools and colleges better equipped and of a higher standard than ours?

Of course, most of them are better equipped, fo they have plenty of money and we have not. In many cases they excel us in standard, for they can afford to import college graduates for their teaching staff, while we, in most cases, must depend upon a few qualified missionaries, for we have not enough to spare for educational work. But in great centres where our missionaries have succeeded in establishing large and up-to-date institutions, they get much better results The pagans themselves admit this. Moreover, the number and success of the graduates of our schools and colleges prove it.

Money, then, is a very important factor in the educational development of a mission?

Decidedly. And so true is this that since the War many of our smaller schools have been closed. Even before the War many intelligent, promising Catholic applicants for admission to our schools were refused for lack of funds.

Are the mission children taught manual and industrial work?

The girls are taught all kinds of domestic work suitable to their state in life and to the conditions of the

country in which they live. The boys are taught scientific farming, gardening and trades. This is of great advantage, for besides forming the children to habits of work, it gives them a status in the community, and makes them self-supporting and self-reliant. This is necessary, for they have little to hope for from their parents after they have left the mission.

CHAPTER VI

NATIVE PRIESTS AND SISTERS

ow has the European War affected the missions?

Many missionaries have been recalled to fight for heir respective countries; all help from Catholic Euope, which was the main support of the missions, as been cut off; food stuffs, medical supplies and uilding materials have attained unthinkable prices; he European mission seminaries in the belligerent ountries have been either depleted or closed entirely.

ill the War affect the future of the missions?

Yes, because no new mission fields can be opened, nd there will be no young missionaries (European) to ake the places of those who die at the front; but let us ray that vocations to the foreign missions will so inrease in the United States that we will be able to notbly supply the deficit. Moreover, many flourishing tations have had to be closed.

there no way to remedy the situation?

Yes, by increasing the number of native priests.

e there not already many native priests?

Yes, but the number is not sufficient to supply the eed.

e there many vocations among the natives in nission countries?

Yes, the number is very large, but the missionary ishops and priests lack the means of educating the oung men and women, who aspire to the priesthood nd the religious life.

the natives make good priests?

Under proper direction, they not only make good riests, but in some respects they can accomplish more an foreign missionaries.

at is the reason for this?

Native priests understand the language, customs and spositions of their countrymen far better than foreign issionaries; they can accommodate themselves more

easily to the mode of life, especially of the poorer classe and more easily gain the confidence of their own peopl This enables them to come into closer contact with t members of their flocks than the foreigner can.

What does it cost to educate a native seminarian

At present, fifty dollars a year is sufficient, or thr hundred dollars for the entire course of study—tw years of philosophy and four of theology.

Can we help to spread the Faith in any better wa than by educating native seminarians?

No, for it is impossible to estimate the amount good that even one priest will accomplish among h pagan countrymen. Every Catholic, who can possib afford it, should be instrumental in placing one of the native priests at God's altar in thanksgiving for the gi of Faith.

Are there also native Sisters in the Missions?

Yes, and like the foreign missionary Sisters, they a more numerous than the priests.

Are the native Sisters admitted into the Europea Sisterhoods?

Some Communities accept them, but as a rule the have their own Orders, like the Virgins of Purgatory i China, to which most of the native nuns belong.

Are the native Sisters directed by the Europea Sisters?

Yes, like the native priests, who usually labor wit the European priests, the native Sisters are directed b European Sisters.

What amount will maintain a native novice i one of these religious communities?

Thirty dollars a year, or one hundred and twent dollars for the four years of novitiate.

How many native priests and Sisters are there i pagan lands?

China and Indo-China each have over 800 nativ priests and over 1,500 native Sisters. India has doub that number both of native priests and Sisters.

Which are the more numerous, the European o the native priests and Sisters?

In India, Indo-China and the Philippines, the na tives are more numerous. In China, Japan, Africa Oceania and all other pagan countries, the Europea priests and Sisters outnumber the natives.

CHAPTER VII

CATECHISTS

an the natives co-operate in any other way than by becoming priests and Sisters?

Yes, they are invaluable as Catechists.

Vhat do you mean by Catechists?

Catechists are natives who have been carefully instructed in Christian Doctrine, disciplined and trained, either directly by the missionary priests or by competent teachers under their supervision, to teach the Catechism to their own countrymen.

re these Catechists married or single?

Most Catechists are married.

o Catechists take any religious vows?

No, they are lay men and women of exemplary character.

'e there many women Catechists?

In some districts they are quite numerous. In general, however, the Catechists are chosen from the men.

ow are Catechists selected?

Catechists are often selected from old Christian families or from Seminarians who, through no fault of their own, were unable to continue their studies for the priesthood.

ow and where are Catechists prepared for their work?

At home if the parents are sufficiently instructed in the Faith to assume this responsibility. The ideal preparation, however, is made in schools devoted to this special work.

o Catechists actually make many converts?

Their success is so great that some missionaries would abandon almost entirely the work of the Holy Childhood; *i.e.*, saving the little children, in order to spend the money required for this in training and supporting Catechists. A priest in Hyderabad, India, wrote, "Give me twenty-four dollars to support one Catechist for twelve months, and at the end of that time, I will give you five hundred converts." This, of course, must be an unusually fertile field.

' support a Catechist would seem an excellent way to help the cause.

None better except the education of priests, and none more urgent at the present time. Native Catechists

should be multiplied to supplant the European M sionaries who died in the War, and to compensate the young priests, who, before the War, went annua to the Orient from Europe. But, instead of n Catechists being acquired, thousands have been d missed for lack of funds.

Are there many schools for Catechists?

At present there are very few, but it is hoped th they will be multiplied, for this is a most fruitful w to assist the missionary and lighten his work. This especially true in districts where there are no nati priests and few European missionaries.

Must these Catechists be well trained?

Their training should be as thorough and broad possible. On the spiritual battlefield they play a p similar to that of subordinate officers on the mater field. They are often called to take the place of th superior officers, and can do this to advantage only they have been carefully trained.

Are Catechists absolutely necessary?

They are the right arm of the missionary. In fa they can often enter the citadel of paganism and bri souls to the Faith where the missionary himself mig not succeed.

Is the work of Catechists entirely confined pagans?

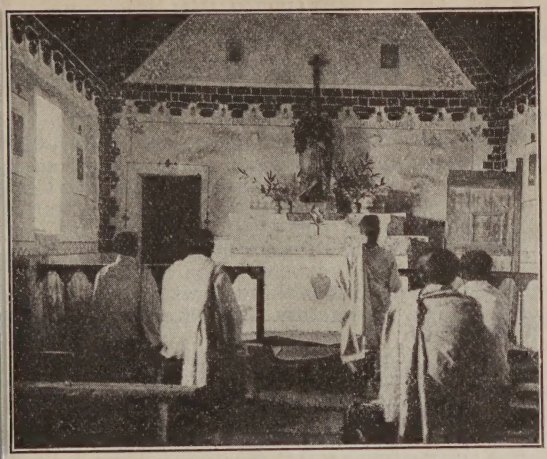
Not by any means. They must spend much tir among new converts, strengthening their faith, e couraging them, and consoling them in the trials whi may arise from their contact with pagans. Moreov on account of the scarcity of missionaries, the Catech must often assemble the Christians for devotions Sundays, visit the sick and inform the missionary their condition, and even at times baptize the dying.

How much salary does a Catechist receive?

From two to seven dollars a month. The avera pay of a Catechist is three dollars per month.

Are these Catechists zealous and devoted to the work?

Their zeal and devotion to their work are remarkab Unmarried Catechists, who are supported by the mi sion, frequently devote their small salaries to helpi the poorest among the converts. They often endang and sacrifice their lives to save souls. Recently, du ing an epidemic in Africa, Catechists refused to lea their posts, saying, "Who will baptize the dying" They were a long distance from the nearest pries Many Catechists have been martyred.



St. Joseph's Church in a Madagascan Mission.

6 Japanese Martyrs Crucified in Nagasaki, Feb. 5, 1597.

FOREIGN MISSIONARY SOCIETIES IN AMERIC

How many mission colleges and seminaries a there in the United States?

Only four. The first one founded in the Unit States is St. Mary's Mission House, Techny, Ill. was opened in 1909, and is in charge of the Fathers the Society of the Divine Word.—In 1911 the Cathol Foreign Mission Seminary of America was started Hawthorne, N.Y., and later transferred to Ossinin N.Y. It bears the distinction of being the first inst tution of its kind founded by an American.—In 191 Sacred Heart Mission House was opened at Girar Pa. It is a Preparatory School for St. Mary's and conducted by the same Society.—In 1913 the Venar Apostolic School, now at Clark's Green, Pa., wa started at Scranton, Pa., by the Superior of the Catholi Foreign Mission Seminary of America, for which it pr pares students. The Catholic Foreign Mission Sem nary and the Venard School are foundations of th Catholic Foreign Mission Society of America.

Are the members of the Catholic Foreign Missio Society of America and the Fathers of the Di vine Word religious or secular priests?

The Fathers of the Divine Word are religious. The take the three vows of poverty, chastity and obedience common to all religious orders and congregations The Members of the Catholic Foreign Mission Society are secular priests.

How old must aspirants to the missionary caree be?

The proper age for admission is 13 to 18 years younger or older boys may be admitted.

What qualities are required in such candidates?

The necessary qualities are:

(a) A good moral character, love of study and discipline, together with a cheerful and docile disposition;
(b) A decided inclination for missionary life;
(c) Successful attendance at a grammar school;
(d) Good health.

How much is the tuition at the above institutions?

At St. Mary's and Sacred Heart Mission Houses the annual tuition is about $150.00; besides every student is expected to supply his own books and clothing. At the Catholic Foreign Missionary Seminary and the Venard Apostolic School the maintenance of an aspirant is $250.00 a year. Many of the candidates in both

institutions, however, depend partly or entirely upon benefactors of the mission colleges. Boys without means, but talented and well recommended will, as far as conditions permit, find admission.

Do the mission aid organizations help these seminaries and apostolic schools financially?

No; they assist only missionaries who are actually laboring in the Foreign Fields.

How, then, are these institutions supported?

They appeal through their publications and distribute mission literature.

Is it true that the American youth is unwilling to make the sacrifice required for the foreign missions?

It is not true. There were many who said that we could get the money to build these seminaries, but not the vocations. Experience has shown this statement to be false. Vocations are not plentiful, but they will be when Catholics know more of the movement.

Granted that our young men and women will make the sacrifice, are they adapted for the life?

First of all, this is God's work, and He always fits the back to the burden. Secondly, there are thousands of Americans who for civic and financial reasons have accommodated themselves to the Orient and its strange life. What they have done from worldly ambitions and material motives can surely be accomplished by those who are prompted by a burning desire to win souls to Christ.

Is it true that the Orient longs for Americans and their modern, energetic methods?

Some few, progressive Orientals may. But we must not deceive ourselves by thinking that we have made such a deep impression upon the Orient as this. While American push and drive may be admired by our distant, yellow and copper-colored brethren, yet it will not be adopted so easily. There is a vast difference between admiration and imitation, and it will be many a long year before we can hope to change, even in a very small degree, the slow, imperturbable Oriental, whose ways are traceable to temperament and climatic conditions over which we have absolutely no control.

Where may an American apply who feels she is called to labor as a foreign missionary Sister?

1. At Maryknoll, Ossining, New York, there is a band of young women called the Teresians. They

were founded by the Superior of the Catholic Foreig Mission Society. At present they are engaged in cle ical work, live in common and wear a uniform dres They will soon be established as a religious community

2. In Baltimore, Maryland, there is a branch of th Franciscan Sisters of St. Mary's Abbey, Mill Hil England. They have a foundation in Uganda, Britis East Africa, where they assist the priests of St. Joseph Foreign Missionary Society, popularly known as th Mill Hill Fathers.

3. At Techny, Illinois, are the Missionary Sister Servants of the Holy Ghost. They were founded i Germany and labor in foreign missions, especiall Shantung, China, under the direction of the Father of the Divine Word.

4. In Canada there are two Orders of women wh labor in the distant mission fields. In Quebec ther are the Franciscan Missionaries of Mary, a larg international Sisterhood, with many foundations i Europe and in the Orient; in Montreal there are th Sisters of the Immaculate Conception, a small Com munity, with foundations in Canton, China, and o the Island of Shek Lung, off the coast of China, where they care for about 700 lepers. Both of the above Sisterhoods have American subjects.

CHAPTER IX

OUR DUTY

Is it possible for the National Office or the Diocesan Offices to respond to all the appeals received from missionaries?

No, not more than ten per cent of them can be answered, owing to the lack of funds at the disposal of those who make the distribution.

How much money do the Society for the Propagation of the Faith and the Association of the Holy Childhood send to the missions each year?

During 1913, the former sent $1,500,000 and the latter, $800,000. Owing to the present unsettled condition of Europe, these Societies have issued no general reports since 1913.

How does this compare with the amount distributed by non-Catholic mission aid organizations?

The comparison is not complimentary to us. During 1913, the combined receipts of the non-Catholic mission aid organizations were $30,000,000. Of this sum the United States gave $15,000,000. For 1916, these figures are $38,000,000 and $18,000,000 respectively.

What did the United States contribute to these two Catholic Societies during 1913?

To the Society for the Propagation of the Faith we gave $440,000; to the Holy Childhood, $27,000. During 1916, to the former we contributed $515,000; to the latter, $67,000.

Why do non-Catholics contribute more than Catholics to the missions?

Non-Catholics, as a rule, are more wealthy than Catholics. It is not an uncommon occurrence for non-Catholic mission boards to receive bequests of thousands of dollars. This is the exception for Catholic mission aid societies. Non-Catholics have fewer home obligations; for example, they have no schools to support. But the principal reason for their large contributions is found in their educational propaganda. When Catholics know as much about foreign missions as non-Catholics they will contribute, proportionately, just as much.

Has Catholic America as deep an interest in the work of the Foreign Missions as Catholic Europe?

No, because, up to the present time, she has been engaged in building her own churches, schools, etc. Even to-day many of these institutions have heavy debts. Moreover, Catholic Missions and their needs are not so well known here as abroad.

Is practical sympathy for the mission cause increasing in our country?

Yes, and the prospect for the future is bright. May God speed the day when every diocese will promote the Society for the Propagation of the Faith and the Association of the Holy Childhood!

Will America benefit by the missionary spirit?

Yes, decidedly; and in direct proportion to her generosity to the foreign missions, will the Faith grow strong here. The most consoling result will be an increase of vocations for the priesthood and the religious life at home, for Almighty God cannot be outdone in generosity.

Are we in duty bound to support the missions?

Yes. Christ commanded the Apostles and their successors to "preach the Gospel to every creature," to "teach all nations," and they cannot do this without financial assistance. This the faithful must supply.

It is their part in the great work of winning the pag world to Christ, for it is Our Lord's wish that in t work every Catholic—man, woman and child—shou co-operate.

Should we not wait until our own needs are sati fied before furnishing aid to foreign missions?

If we wait until all our needs are satisfied, we sh never help the missions. Had the French Catholic who assisted us when we were in need, argued thus, v should never have received the seven million dolla sent us by the Propagation of the Faith Society. fact, it was to help us that the Society was first esta lished. If the missionaries had not come to our cou try in the days of the Church's infancy, many of o grandparents and parents would have died without t sacraments, and we might never have been brought u in the Faith.

Has the War increased our obligation to assi the missions?

Yes. Now more than ever does it devolve upon u to take a greater interest in foreign missions, for t workers in the field will probably receive little aid fro their own countries in Europe for many years to come.

What motives should urge us to do all in ou power to assist the mission cause?

(1) Love of God, Who is still unknown to the ma jority of mankind.

(2) Gratitude for the inestimable gift of Faith.

(3) Love of our fellow-men, and a desire for the salvation.

(4) The threatening danger, which is daily increas ing, that our pagan brethren will fall into the hands o the countless false prophets, who are straining ever nerve and using every means in their power to under mine the work of our missionaries and win these peopl to their form of belief.

(5) Reparation for our own sins. Let us alway bear in mind the words of Sacred Scripture: "He wh causeth a sinner to be converted from the error of hi way, shall save his soul from death and shall cover multitude of sins." (St. James v-20.)

At the Diocesan Headquarters of the Society for the Propagation of the Faith, the Association of the Holy Childhood and the Catholic Church Extension Society, on Granby Street, visitors are welcome daily from 8.30 A.M. to 5 P.M., except on Saturday, when the Office closes at 1 P.M. The Office is not open on Sunday. Take any Commonwealth Avenue car, except the one marked "Limited."

Those who find it inconvenient to call at the Office during the day may transact their business evenings at the Cathedral Rectory or at St. Cecelia's Rectory. Telephone the Office during the day—Back Bay 5028—or write for an evening appointment.

Persons who desire information about Catholic Missions, Home or Foreign, or wish to help the Mission Cause in any way, may address

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